

## THAT CHANGE

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"Who shall change our vile bodies, and make them like unto his glorious body." That man is easily pleased who likes this tabernacle so well that he is willing to keep it. Paul's refined, purified, spiritual sensibilities were offended by the grossness of "this earthly house," so much so that he said it was "vile." But our man of the world, who if given his choice would take an eternal lease of it, who indeed doubts if there be any other, whose conception of life is saturated with the material and the sensuous, is not offended by the thousand reminders of alliance, on the physical side, between himself and the animal throng around and beneath him. He rather glories in it. He boasts so fervently of his kinship to reptiles, he is so rejoiced over his discovery of evolution, he talks so learnedly and so loud of his ascent from four-footed beasts and creeping things, that the very skies listen to learn what all this terrestrial bawling is about. There is one peculiarity about your atheistic evolutionist, and that consists in his assumption that we have got to the top of the thing. By some remarkable chance there is to be no further evolution. Theistic evolutionists have tried to graft upon this "science so-called" the pleasing theory that, since we have evolved from the monkey, why should not we just keep on evolving until at last we gradually get to be a blooming angel? But your scientific evolutionist will have none of it. He doesn't want to be an angel. He is satisfied that the hopes and aspirations which yearn in men's souls should be limited by this "vile body," and not ascend into a life, and a glory, advancing and soaring thru-out the endless ages.

How much better the Christian hope. This vile body is to be changed and made like unto His glorious body. The post-resurrection story given us in the gospels indicates dimly what that glorious body is like. What blessedness, what power, what life, what knowledge, what unspeakable joy, must dwell in that divine tabernacle, that "glorious body" which is to be ours, "some sweet day."

## BIBLICAL ESSAY—Continued

J. B. WAMPLER

Having observed a few incidents in the history of this noted representative of God up to the time of his showing to Israel, about thirty years having been the age at which the priests during the Levitical priesthood were considered competent to enter upon or be inducted into their priestly offices, this wonderful prophet now educated and fully fitted and sent of God, enters upon his mission and work as predicted by the prophet Isaiah, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." Perhaps standing upon the banks of the river Jordan, the forerunner of the Christ and the ambassador of God is now

proclaiming what? The law or the prophets? No, "The law and the prophets were until John." What did he proclaim? "The carnal ordinances that stood in meats and drinks and divers washings," imposed until the time of reformation? No, the time of reformation was now at hand. What then? Let us hear the record of the Evangelist, Mark 1:1-4, "The beginning of the gospel of Jesus Christ, the Son of God." Even as it is written in Isaiah the prophet, "I send my messenger before thy face, who shall prepare thy way." "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight." John came, who baptized (dipped) in the wilderness, and preached the baptism of repentance unto the remission of sins.

Mark testifies that John preached the "gospel of Jesus Christ the Son of God." Matthew records as follows, 3:1, 2, "And in those days cometh John the Baptist preaching in the wilderness of Judea and saying, Repent ye: for the kingdom of heaven is at hand," for this is he that was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, make ye ready the way of the Lord, make his paths straight."

The kingdom of heaven belongs to the Christian age. Repentance, signifying a reformation of life, belongs to the Christian age. The gospel of Jesus Christ the Son of God, belongs to the Christian age. Christ in his incarnation belongs to the Christian age. Baptism unto the remission of sins belongs to the Christian age. In preaching the gospel of Jesus Christ, the Son of God, John preached Christ, faith, repentance, baptism, remission of sins, all of which belonged to the second covenant, or Christian age. In this the several evangelists agree. John "waxed strong in the Spirit." This declaration was fulfilled during the school years of this great prophet, he having received all his teaching direct from God without the aid of text books, or the book of the law of God under the first covenant. He was evidently not taught according to the law of the fathers, and in consequence did neither preach nor teach it; but having obtained his education direct from heaven he could go forth bold and fearless, preaching the gospel of the kingdom of heaven. He was taught how and what to preach and how to administer the Christian rite of induction into the kingdom. Filled with the Holy Spirit, he went forth strong in the Lord to fulfill his mission and work. We imagine his diploma to read about as follows: This certifies that John, the son of Zacharias and Elizabeth, having been a faithful student and passed an honorable examination in the graduating class of A. D. 30, now by the authority of heaven, and the highest degree of honor that could be conferred upon you, and being fully equipped and authorized, now go, "in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just,—make ready for the Lord a people prepared for him." (R. V.)

The day of his showing to Israel having fully arrived, we behold him coming in his modest attire from his ascetic life, and entering upon his important mission and work, choosing a most suitable place for the covenant administration of the initiatory rite which, no doubt, consisted of dipping those gave manifest evidence of reformation of life into the names of the triune God. From the manner of administration of the God-taught institution, he is termed "John the Baptist," signifying one that observes dipping as the Christian mode. He is not termed a baptizer, or the baptizer, as tho the appellation referred to him simply as an administrator, but the term made use of shows how he administered the heaven-born rite. Had he administered by sprinkling, he would have been termed John the *Rantist*, or by pouring, John the *Echeist*. Multitudes of the Jews assembled to hear this great prophet, many of which believed on the Christ, the reformation, and the God taught ordinance of initiation he proclaimed, and were by him dipped in the river Jordan, confessing their sins. This was according to the mission and work of the forerunner. In this manner "he went before the face of the Lord to make ready his ways; to give knowledge of salvation unto his people by the remission of their sins, making ready a people prepared for the Lord."

After many of the Jews had become disciples, and were now prepared for the Lord, we behold him coming forth pressing his way thru the assembled multitude; as a stranger he approaches the humble servant of the most high God, and without the least want of fortitude, asks of John to receive this holy rite at his hands. God had previously taught John in the wilderness, that he would have a visible manifestation by which he would recognize the Son of God. The testimony is conclusive. Hear him saying: "I knew him not; but that he should be made manifest to Israel, for this came I baptizing (dipping) in water. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven, and he abode upon him, and I knew him not: but he that sent me to baptize (dip) in water, he said unto me, upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he which baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."

(To be Continued.)

## The Home

## The Effects of Bad Temper

Bad temper and worry will trace more wrinkles in one night than the hot and cold bathing and massage and complexion brushes and creams and lotions can wash out in a year's faithful application, writes Adele E. Shaw in the *Woman's Home Companion*. Physicians assert that an immense amount of nerve force is expended in every bit of bad temper; that when one little part of the